1:Stanford U. S-4, 5 1956 AF14 Central China AF14

colleges, only about half the students appeared to favor that choice. With each successively lower economic level, the preference was more overwhelmingly for selection on the basis of kinship.[7]

F. Effect on Social and Political Role

With the collapse of the imperial system in 1912, the family was no longer fitted to serve as the social and political training ground of China. The political parties and modern schools, particularly the colleges and universities, now began to train youth for the new political world which was coming into being after 1911. No comparable institutions existed to inculcate in youth a moral and ethical code that would serve as a common guide in the new society. Attempts by the Kuomintang leaders during the period of the National Government to restore filial piety along with a revised Confucian code to the service of an increasingly authoritarian-minded state met with failure among the nation's youth.[8]

IV. THE FAMILY UNDER COMMUNISM

A. The Marriage Law

In reconstructing Chinese society, the

7. Ibid., pp. 186-89.

8. Mary C. Wright, "From Revolution to Restoration: The Transformation of Kuomintang Ideology," Far Eastern Quarterly, August, 1955, pp. 515-32.